THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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THE CLASPED HANDS OF DR. MOOAR.

"I clasped his hands," said the attendant,
"And locked them together with care,
Because I thought he would like it,
He was such a man of prayer."

And so he lies in his casket,
With no more suff'ring to bear,
And sleeps "The Beloved's Sleep,"
In a prolonged act of prayer.

The clod is not heavy above him,
The angels stand sentinel there,
And guard till morning the sacred clay,
With hands softly folded in prayer.

His white soul, dear God! in thy keeping,
His spirit triumphant there,
While his precious body is sleeping
In this holy pose of prayer.

—Martin Luther Berger.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, February 18, 1904

CLOSER TOGETHER.

It has for some time been evident to a large number of Congregationalists that it was necessary in some way to get closer together and work more in unison if there were to be accomplished what God is calling the churches to accomplish in this day and age of the world. In considering recently "The Trend of Congregationalism," The Congregationalist said: "The judgment of teachers in our theological schools, of pastors and business men is the same. Congregationalism must adapt itself to present conditions. This means having appointed leaders who know the needs of fields larger than the local church, and committing to them some degree of responsibility and of corresponding authority. It means including all the churches in a measure by voluntary agreement in such oversight as is given by State superintendents of home missionary churches. It means the union of all the Congregational churches of a town or city, and sometimes of districts, into an organization which is practically one church. It means more frequent consideration of the needs and duties of the whole denomination by its assembled representatives in a national meeting."

On the 21st of January there was published in The Pacific the report of a committee of the Bay Association recommending to the churches of that Association the taking of such steps as would in the judgment of the committee bring about a better union of the churches of that district. We believe that the changes suggested are in accord with the spirit and trend of the times and hope that the churches will take favorable action thereon. The committee has said truly concerning this plan of union: "It does not introduce authority, nor abridge the independence of the local church, but leaves each church as truly in control of its own affairs as heretofore. It is an effort to develop fellowship without impairing liberty, to secure united effort in those parts of our work not peculiar to any church, but common to all."

As to the matter of authority, while not appearing in this forward movement recommended by the Bay Association, it may not be amiss to remark here that a little more authority now and then, here and there, in Congregationalism, would, in our opinion, work effectively and advantageously. The Congregationalist remarked recently: "To emphasize the independence of the local church at this time is to stand stubbornly in the path of a movement toward community of interest, concentration of effort, and combination of enterprises seeking the same end, which includes every other form of activity." We would amend that utterance by the statement that to emphasize the independence of the local church as it sometimes is emphasized is to do all that is here affirmed. Inedpendence should be emphasized, but it should not be emphasized overmuch. It is possible to so emphasize independence as to bring about those conditions in which after a time there will be a very limited independence to emphasize. Certainly, no Congregational church would care, if it were to consider earnestly, to so emphasize it as to retard seriously and largely the growth of Congregationalism. We are dependent upon one another and in all our action a field wider than the local one demands our attention.

WORTHY OF GOD.

Of all God's creatures man is the only one that is unworthy of the Maker. All other things, if untouched by man, are what God meant them to be. In the beginning God saw everything that he had made, and, behold, it was very good. But now, of man at least, these words could not properly be used. In the first letter that Paul wrote, and in each of the three epistles to churches written by him while in prison he dwells on this fact. He beseeches, exhorts, charges, prays that those to whom he writes may live worthy of the calling wherewith they are called, of the gospel of Christ, of the Lord Jesus, of God himself. (Eph. iv: 1; Phil. i: 27; Col. i: 10; 1 Th. ii: 12). They had not been living lives worthy of God and even now that they had begun there was danger lest they should make an end.

The reason why man alone is unworthy of God is, that to man alone was imparted the divine prerogative of free will. Other creatures must, but man may. Other creatures were merely made, but man was made in the image of God. To them necessity belongs, but to man choice. And in order that man might pass from moral infancy to maturity, from innocence to virtue, he was given an opportunity to exercise that choice for the first time. The first man chose the wrong rather than the right, and every man since has done the same. The result was for Adam the Fall, and a fall for each of his posterity. That is, by the misuse of his awful privilege man ceased to live worthy of God. We do not need Genesis to teach us this; it is written on every page of our own lives. We are not worthy to be called God's sons. We are not worthy that the Son of God should come under our roof.

But nevertheless he will come, by his spirit. His mercy is not according to our merit, but according to our need. The name "Jesus" was chosen in heaven for Mary's child; and the angel gave this reason for

that choice: "Thou shalt call his name Jesus, for he shall save his people from their sins." Was he misnamed? We know that he was rightly named. He can and he does save from sin, from the power and the practice of sin. He saves us and makes us worthy of our Father by giving us his Spirit. Before Jesus returned to heaven he said this: "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Helper will not come unto you; but if I go, I will send him unto you." Jesus did go away, and he fulfilled his promise. That divine Helper, the third person of the godhead, is now with us. We are living in the dispensation of the Spirit. And we have the further promise from Jesus while he was here, that our heavenly Father will give the Holy Spirit to those who ask for him: "Ask and it shall be given unto you."

In our own strength we cannot walk worthy of God, but we can do so with the help of the Holy Spirit. And this is the Christian ideal of life: not treasures nor pleasures, but a life that is worthy of our calling, our gospel, our Savior, and our God. Such a life is thus described by Paul: A life of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. Can man conceive a life more worthy of a child of the living God? Is any other life so worthy of God?

WHITE ROBES.

Anything that is black reflects no light. Some other colors will reflect some rays. But white reflects all the rays. Some lives reflect none of Christ, others reflect some of Christ. None reflect all of Christ here; but in heaven the redeemed will reflect their Lord's image perfectly. That is the meaning of the white robes, which saints wear in glory. In our resurrection bodies, untouched by corruption and untainted by sin, our spirits will add to our Savior's glory by being, like him, in our own measure the effulgence of divine glory, and bearing unmarred the impress of the divine substance. There we shall be like Christ.

When a man truly entertains such a hope he purifies himself. He seeks the beauty of holiness. But this beauty consists, not in absorbing, but in reflecting the light that falls upon us from heaven. Mistaken monks in olden times forgot this. Christians today seem often to forget it also. The white-robed disciple is not the one who is satisfied with seeking to absorb the blessings of the sanctuary on the Sabbath, but the one who seeks also to reflect in the places of the weekly duties the spirit of the meek and lowly Jesus.

And it is the white-robed ones who are gradually winning the world to Christ. They win others as Christ won them, by the attractive force of an appealing ideal. Where the sermons of the preacher, the instructions of the father, or the efforts of the teacher fail, the Christ-reflecting life of the man or woman behind preacher, and father and teacher will win. It is not great talents that God blesses, so much as great likeness to Jesus. So said M'Cheyne. But when the two are united, as in his case, the power for making the most of others is almost irresistible. No one can reflect Christ, however, without being much with Christ in thought and prayer. Then, beholding the glory of the Lord, we are "transformed into the same image from glory to glory."

The Religious World.

It is said that two-thirds of the teachers in the public schools of Chicago are Roman Catholics.

Long ago Plato had an admirable conception of the requirements of religion when he said: "Religion will never allow me to admit falsehood or to stifle the truth."

Dr. G. Campbell Morgan will be in San Francisco and other cities hereabouts from the 11th to the 18th of March. He will be in Los Angeles and in Seattle in March also. All who heard him when he was on the Coast last year anticipate a rich season of spiritual profit for the thousands who may be privileged to hear him.

The late Rabbi Wise is quoted as having said that the world will be won to Judaism within the next fifty years. The American Israelite, while not regarding this condition as one to come about so speedily is nevertheless of opinion that it will come about in time. Not very many people, it may be remarked, read the signs of the times that way. Our Jewish brethren seem to be taking counsel of their desires and hopes.

A German professor takes the position that Mt. Sinai was once a volcano. It is only on this hypothesis, he claims, that the language of the Bible can be explained, when it is said that Jehovah descended upon the mountain in fire and that the mountain burned with fire and quaked greatly. This he also argues explains "the pillar of cloud by day and the pillar of fire by night." We wonder how far Professor Gunkel would press his theory in the finality, whether it would be so as to explain, or to attempt to explain, all these Bible statements on a purely naturalistic basis.

The Rev. Dr. George F. Pentecost is in the midst of a three months' ministry at Westminster Chapel, London. This is the work to which the Rev. Dr. G. Campbell Morgan has been called and many are hoping and praying that he will decide to enter upon it, and that Dr. Pentecost's service will prepare the way for his coming and for the making of Westminster a center of Christian life and influence in the west of London. The building will accommodate a congregation of 2,500. Dr. Pentecost was in London some years ago as pastor of the Marylebone Presbyterian church. He went there as a Congregationalist, but became a Presbyterian. Then, he was dubbed a "Congreterian." Now, he says that he is a "Presbygationalist." In a recent sermon Dr. Pentecost referred to current theological problems and said in that connection: "I believe that we are, out of a somewhat long period of question and examination, and criticism, emerging into a much larger and a much freer and a much more wholesome atmosphere of thought. I have been rather one of the conservatives in theology, with an open mind, and if you were to ask me what today the people most need I would say they need exactly what people

in every age of the world have most needed—the bread and the meat and the water. In the sixth and seventh chapters of John, the Bread of Life is set before us, and the flesh which Christ has given, his own flesh as meat for the world, and the water of life which he supplies. I believe that the ministry that continues to deal with the bread of life and the water of life is the ministry that is going to satisfy."

Busy World Notes.

In the volume of building permits for 1903 Los Angeles heads the list on the Pacific Coast, with a cost for construction of $13,046,338. This was a gain of 36 per cent. over 1902. In 1903 the volume in San Francisco was $11,605,946. In 1902 it was $14,289,938, while for Los Angeles that year it was $9,613,132. For Seattle the figures were for 1902, $6,325,108; for 1903, $6,495,781. Trouble with the building trades organizations caused in many places a considerable decrease in 1903 from the volume of 1902. Chicago suffered more from this cause than any other city, the figures being: for 1902, $48,070,390; for 1903, $33,645,975. New York headed the list of American cities, the figures for 1903 being $92,810,856, which was three per cent. less than in 1902.

It is being remarked here and there that the large sums of money on deposit in the banks the country over—much greater than ever before—are no indication of a larger prosperity. It is said that the deposits are there for the reason that there are so few safe investments for people of small means. Judge Grosscup of Chicago has expressed this opinion recently in urging such legal supervision of corporations as would make it possible for people to invest therein with safety. This is an age wherein large sums are needed for the successful carrying on of business enterprises, and if there is to be any opportunity for the average person to have anything more than a working share in the business of our country there will have to be some radical changes in our laws.

The people of San Francisco and vicinity are to have the privilege next week of hearing some valuable addresses on matters of vital interest. The third annual meeting of the State Conference of Charities and Corrections is to be held here and persons of national reputation in such work are to give addresses. Judge Lindsey of Denver will speak on "The Child and the State" and Dr. Samuel G. Smith of St. Paul on "What the Associated Charities Stands For." There will be addresses on and discussion of other important topics by residents of California who have given considerable attention to these matters so intimately concerning the public welfare. Among these topics we note the following: "Juvenile Crime: Its Sources and Remedies;" "Probation for Adult Offenders." The sessions will open Sunday evening at the First Unitarian church on Franklin and Geary streets, at which time Judge Lindsey will speak. Sunday morning Judge Lindsey will occupy the pulpit of the First Presbyterian church and Dr. Samuel G. Smith that of the First Congregational. The week day sessions will begin on Monday at 11 a. m. We suggest to our readers that they look for the special announcements in the columns of the daily papers and attend as many as possible of these meetings, which will be held throughout Monday and Tuesday. The hospital site question is one in which many San Francisco people will be interested.

The Japanese believe that what they demand of Russia is of first and last importance to them as a nation, and that they are engaged in a struggle which is life or death to them. When Senator Beveridge was traveling in Japan he heard in the presence of a Japanese of high standing the remark, "Corea must be Russian or Japanese." "Well, in that case," said the Japanese dignitary, "it will be Japanese. Every one of Japan's 250,000 soldiers will die, if need be, to achieve this victory for his emperor, this act of international justice this guarantee of the safety of the Japanese nation. And after our soldiers are gone the nation itself—man woman and child—will battle, forty million of us, till the last yen is gone and the last life yielded." Consider now the needs and determination of Russia, and it will be seen that one of the most gigantic struggles in the history of the world has been begun. Russia for her future greatness needs the foothold she has secured in Corea and in Manchuria. Interests there are in the line of that national expansion which will insure her future position in the van of the world's great powers. She looks longingly on the territory on which the United States would cast longing eyes if she were situated as Russia is. The sympathies of our people would be with Russia more generally if she stood for higher and more progressive things in the onward march of civilization. With but few exceptions it is the belief that Japan can do and will do more for advancement than Russia will.

Notes and Personals.

The contribution of the First church of Oakland for home missions will be above three thousand dollars this year.

Since the California Home Missionary Society assumed self-support the average salary of the pastors in the missionary churches has increased from $600 to $780.

Next Monday the Rev. Dr. Hiram Van Kirk of the Berkeley Bible School will address the Congregational ministers of San Francisco and vicinity on "The Rise of the Covenant Theology."

Church news is always welcomed for the columns of The Pacific. Please notice in what shape it is published and write the items accordingly. It will save a hard worked editor many strokes of the pen.

In a personal letter to the editor of The Pacific from a member of the church at Pomona it is said that the Rev. George E. Soper, the new pastor, is proving a strong man and is doing a good work in that church and community.

That was a pretty good number of The Pacific last week for Southern California. Where else can the churches be served as The Pacific serves them? Brethren, say a good word for The Pacific. There are hundreds of homes into which it has no entrance and in which it ought to have hearty welcome.

Our understanding is that the Rev. Dr. G. Campbell Morgan is to be in San Francisco from the 12th to the 18th of March and that he will speak each evening in the First Congregational church; that the different evangelical denominations will unite in these meetings; and that Dr. Morgan will speak once each day in Oakland, at 4 p. m.

The Rev. W. T. Patchell, pastor at San Jose, was

at the San Francisco Ministers' Meeting on Monday and laid before that body the interests of the landless Indians in Northern California. The petition asking Congress to grant them land in severalty was endorsed by vote of the meeting and it was recommended that pastors ask the members of their churches to sign the same. "Aloha" has lifted his pen recently in these columns in very persuasive way in behalf of these Indians.

Dr. Nicholas Senn, the noted surgeon, who is going to Japan at the head of a medical party to care for wounded Japanese soldiers on the firing line, will leave a practice in this country which amounts to not less than $75,000 a year. Dr. Senn's sympathies are with Japan, but he is of opinion that Russia will by sheer force of numbers win at last. However he says "Japan cannot be conquered. After a time the powers will step in as they did in 1878 after the Russians crossed the Balkans. They will say, 'This much belongs to Japan and must be conceded to her,' and Russia will hold her hand as she did in the case of Turkey." Japan he believes will hold Corea and Russia wil hold Manchuria when this is done. What a pity that something like this cannot be done now and all the terrible struggle and suffering of war avoided!

The Congregational ministers of San Francisco and vicinity had the pleasure Monday morning of an address from Mr. W. A. Gates, the Secretary of the State Board of Charities and Corrections. The need for supervision of institutions having the care of the criminals, insane and dependent classes was emphasized. Mr. Gates said that it would be difficult to find in any other Northern state a penal system so defective as that of California. The conditions which make it necessary for the prison officials to keep the inmates of our penitentiaries without classification and segregation was condemned unsparingly. Mr. Gates spoke also of the blackmail practiced on persons who had come out of the prisons by other discharged convicts, which was made possible because of this commingling there of all classes. Men have been made to pay from time to time stipulated sums lest it should be brought to the knowledge of their employers that they had been convicts. Reference was made also to the feeble-minded children born frequently of mothers whose feeble-minded condition was taken advantage of by men of despicable character—these women not being in any institution, for the reason that there are no accommodations or provision for them. Evidently there was need for that State Board of Charities which was appointed last year and of which the Rev. Dr. J. K. McLean is one of the members. It is the duty of this board to investigate conditions and to report thereon. The members serve without remuneration. That will come to them through the good which they can do. Mr. Gates, who is secretary of the California State Board of Charities and Corrections, came here last year from Minnesota where he had had many years of experience in such work. He is a Congregationalist and has taken residence in Berkeley. We look for much good to accrue in this line of work from the supervision and direction which this experienced secretary will give it.

The Rev. Egerton R. Young, widely known as "The Apostle of the North," who has been for a quarter of a century in charge of Indian missions in Canada, spoke in Oakland last Sunday evening on "Trials and Triumphs of Missionary Life." One cannot listen to Mr. Young without realizing that though the trials of those years were many and great, the triumphs were greater and were so glorious as to make such a life well worth the living. As he recounted the triumphs of the gospel among those savage people, some of whom have testified that they would have killed him, even while he was on his knees in prayer for them, if they could, his words were: "It is worth all it cost—this work is." A cabin in which Mr. and Mrs. Young lived for five years was one of which he said: "You wouldn't put a civilized horse or a Christian cow in such a cabin." They went out into the great Northwest in 1868 when there was no Winnipeg, no Manitoba, only seemingly limitless prairie and buffalo and Indians—400 miles from a white family; and this was a honeymoon trip. It reminds us of that bridal tour which the Whitmans and Spauldings took many years before away up into our Northwest to lay there the foundations of that Christian civilization in which Washington and Oregon and Idaho rejoice today. Dr. Young is the author of several very interesting books, one of the most noteworthy being "My Dogs in the Northland." It is a book every one ought to read, and we do not remember ever to have read any book with greater interest than the two in which are recounted the summer and winter experiences of three boys in that great Northland. Happy the boy or girl who owns these books! It is safe to say that there will be a large attendance next Friday evening to hear Dr. Young in the First Methodist church of Oakland on the subject, "By Canoe and Dog Train," for he will speak from a wealth of experience of the thrilling adventures of that lone land. As people here and there in California listen to the story of this great work among the Indians may there come more of an inspiration to that service to which God calls every one of his children!

THE SECOND COMING OF CHRIST.

The Rev. Dr. G. Campbell Morgan was written to not long ago as follows: "Our village is greatly disturbed at present by the preaching of two evangelists, whose principal cry is that Christ is soon to appear in final judgment. Their language is so sensational, and their arguments are on the surface so plausible that many people are being driven into excitement which I cannot but think is detrimental to their Christian life. If the message of these men is true, it behooves us to become very much excited over such an event. Would you kindly tell us if in your opinion there are reasons found, either in the Word of God or in the present situation of the Church and world to believe that Christ's second coming is imminent?"

Dr. Morgan replied in the Ram's Horn: "The statement with which you commence your question, and the form which the question takes at the close, are not in agreement. By that I mean that you first say that these men are announcing that Christ is soon to appear in 'final judgment.' You then ask me what my opinion is as to the imminence of Christ's 'second coming.' Christ's second coming and Christ's appearing for final judgment are not the same thing. His second coming will be for his saints. His appearing for judgment will be subsequent to that with his saints. A careful study of the Thessalonian epistles will show the difference between these things. While in the first, the apostle wrote to the church at Thessalonica concerning the

second coming of Christ, they misunderstood him, and supposed that he declared Christ's appearing for judgment to be at hand; the second epistle is devoted to the correction of this error.

"Now, before your difficulty can be dealt with, it is important to know what these men you refer to are really teaching. If they are actually declaring that final judgment is at hand, they are contradicting the plain teaching of Scripture, for the next event in the economy of God is that of the second advent of Jesus for the gathering of his own to himself. This will be followed for at least seven years of utter godlessness, and terrible tribulation, after which God's day of judgment will commence, and will last at least the thousand years of the millennium, the final assize lying beyond that.

"If these men are preaching the nearness of Christ to call his Church away, it is a different matter. A part of the teaching of the New Testament is that of the second coming of Christ, and by the very fact that no date has been given, and no time-table supplied, the Church should always be in the attitude of expectation. If these men are attempting to prove in any way that they know the date, even approximately, they are at once to be discredited; for it is just such men who have done more than any other to alienate the attention of Christian people from the great subject of the second advent.

"There is no warrant for preaching the final judgment at all. The messengers of Christ were never commissioned to do so. They were sent to preach the gospel and the only reference to the fact of judgment that has any proper place in preaching is such as is necessary for urging the claims of Christ upon men. It is also true that the Christian preacher has no call to declare to promiscuous crowds the doctrine of the second advent. It is peculiarly a truth for the Church, and nothing can be more harmful than the stirring up of sensation in any community by any such methods. The Church's true attitude is always that of having the loins girt about, the lamp burning and being ready for the Lord. When she begins attempting to discover how near or how far, she is demonstrating her unreadiness for his advent. The only watching for Christ which is in accordance with the teaching of the New Testament is that of a heart union with the absent Lord, and a consecrated abandonment of the life to his service in the world.

THE CHRISTIAN ENDEAVOR DECLINE.

Francis W. Reid, Secretary California C. E. Veterans.

Statistics show a falling off last year in our Congregational Endeavor societies of over eight thousand members. This may be due to more exact or conscientious methods in obtaining statistics. Still the impression is becoming general that the Endeavor movement is on the decline. Such decline is probably more apparent than real. Because an organization is smaller than at some period when its growth may have been spasmodic or by addition of undesirable elements, is no reason for disparagement or discouragement. The average Endeavor society is doing about the same quality and quantity of work it has ever done.

The failure of this movement is in its development of a complicated machinery that absorbs the energies of the society manipulating it. During the years, department after department, and committee after committee have been added until there are too many wheels within wheels to be moved. The secret for reform is not in heeding national, state or county officials who see duty in encouraging such multiplicity, but in a return to original simplicity. Let us have less machinery and more product.

The prevalent idea that we must have a separate committee for everything and every member upon some committee is a pernicious fallacy. By such subdivision of work and responsibility and the placing of inexperienced persons in the more important places, and the placing of the majority in places of little or no responsibility, a society can soon become nearly useless. The early societies expressed their activities through three committees. The Devotional, Social and Lookout Committees can properly undertake and perform any duty within the province of the Endeavor Society. The nine members required to fill these committees, with the five officers, are about as many as the ordinary society has efficient material. Why not let the more capable plan the work, and the others help carry it out while awaiting their time for office? Why not labor for the work's sake and its accomplishment, rather than for the sake of the workers? Let us have a few privates in our army. Let us plan for aggressive attack, using the very best material at our command in the place where it will be the most effective, and devote less energy to extension and detail of organization and the coddling of the individual member. An Endeavor Society has no value in itself, its only right to exist is in what it does. The society that concentrates its energies and performs its work, need have no fear for the development or interest of the individual member.

Many of our societies would profit by a reorganization simplifying and making practical their work. A prayer-meeting committee of the more suitable members of a society can develop it into a spiritual power. It is in a position to make interesting and helpful meetings. Why cripple or hamper it by parceling out its work and resources among the quiet-hour, tenth legion, temperance, Sabbath observance, Bible study, missionary or similar committees? The sum of the work of these committees is usually less than would be done thorugh the prayer-meeting committee. The work peculiar to each can be as well done, while there will be less room for the baneful lessons of self-excusing laxity or failure in duty caused by minute subdivision of opportunity and responsibility. In like manner all othe committees can as well have their work done by the social and lookout committees. Were this done generally, the original effectiveness of our societies would no doubt result. It is no failure or disgrace to a church or an Endeavor society to fail to have an intermediate or junior society, any special committee or department of work, or anything else that is not available or needed in its especial work or field. Our pastors and societies have a right to repudiate and should repulse any outside effort to overload a society with work or departments unessential or unfitted to its peculiar needs or limitations. Let each pastor who is not satisfied with the amount or quality of the work of his young people, enter into prayerful consultation with them; let the work to be done be definitely outlined; then let just such committees be continued as will best perform that work. Let the aim be for common sense rather than sentiment in organization and method, and the result will no doubt soon be gratifying.

San Jose, Cal.

THE CHURCH'S DUTY TO THE PACIFIC COAST.

M. A. Matthews, D.D.

The Pacific coast is a fertile field in which the church should do its best work. Men of brains and character are here. They compose the church and the business world, and the churches under their leadership will compare favorably with those in any other section of the United States. Human nature is the same, and the same character of work must be done, regardless of the field in which the church is laboring, however, it is true that a larger percent of a certain class enter this, or any sea-coast field, than enters any inland field.

Again, every one is in a hurry in the West, and consequently the church is compelled to strike whenever the opportunity presents itself. There is a great influx of foreign degenerates, against which the church has to fight, and for which the church has to do its most strenuous work.

There are three distinct things the church of the Pacific coast owes to its territory.

I. A Strong Church Character.

It should believe something; stand for something; teach something. The masses are clamoring for great doctrines, and for doctrinal preaching. They are hungry, and demand strong food. Milk and water sermons, or the experiences of emotional revivals may be sufficient for mummies and dummies, but the man in the West will have none of it. He wants you to believe something, and to tell him why you believe it; therefore, the church should stand for the Bible, and preach in the strongest manner possible its great fundamental doctrines. The church in this section should be a giving and not a begging church. It should pay its debts, and leave the marts of trade as a competitor. Rummage sales, fairs and bazaars should become relics of a dead past, for they do not belong to a spiritual age. It should pay its honest taxes to the government, and, in every way possible, discharge its righteous obligations to the world.

II. It Should Demand Domestic Purity.

There is a growing disregard of domestic obligations on the part of many. Men get tired, and abandon their families, or they become complicated in immoral relationships, and leave their families to the mercy of the world. The damnable divorce court grinds, grinds, grinds, all the time. The guilty party in every divorce suit should be considered a leper, and for the protection of society, ostracised. Marriage for convenience, and divorce for more convenience is the curse of this country. A majority of those seeking divorce seek it for the purpose of remarrying. A man and a woman are married for weal or woe, for better or for worse, therefore they should remain true to each other regardless of conditions.

III. The Church's Duty to the State.

The state is sadly in need of citizens; patriotic, righteous, industrious citizens. The church alone is able to produce a righteous citizen. It should first require honorableness and honesty in every man. In this country, men must be taught the duty of paying their honest debts. The grafter should not be a hero, and the boodler should not be considered a statesman. If a man lives up to the teachings of the Christian religion, he will be frugal and honest, yea, he will pay his honest debts. The country will be safe when men realize that impure political conduct will not be tolerated. The church should require a man to be as pure in politics as he is pretentious in prayer. A man can be pure, and yet be a politician, and the man who says that it is impossible is a fool, a knave, or a liar. A man can be honest anywhere you put him, and the church must demand one standard of character for all men, in all positions in life. It is improper and useless for the minister to carry the details of practical politics into the pulpit, but it is his duty to preach the great fundamental doctrine of personal righteousness. If men believe and practice personal godliness, the political world will be pure. The grafter and the boodler should be branded, and every child should be taught to point the finger of scorn at them. Men in the church must take an active part in the machinery of the government, and by their presence drive the impure from the seats of power.

These three great duties can be discharged by the church's insisting upon Bible preaching, Bible reading, and Bible living. The people of the Pacific coast demand these things of the Church.

Seattle.

A PROPOSITION FOR CHRISTIAN UNION.

[By Amory H. Bradford, Moderator of the Congregational National Council. In the New York Independent of February the 4th].

In many efforts for the unification of Christendom the mistake has been made of trying to unite those who are farthest apart, instead of those who are nearest together. There is most hope of success where there is least resistance. Therefore, union between Presbyterians, Congregationalists and Baptists seems to me comparatively easy of realization. The object of this article is to point out a few facts in support of this statement.

First consider the case as it lies between Congregationalists and Presbyterians. That there are, or appear to be, fundamental differences will not be doubted. The Presbyterian polity represents authority outside the local church; the Congregational insists on the autonomy of the local church. These principles seem to be antagonistic and yet the differences are not as wide as they seem. Congregationalism stands for government of the local church by the local church, whereas Presbyterianism recognizes the local church in its representative assemblies. The latter polity is not one in which the local church is neglected, but one in which it has full and fair representation. It is not without a large element of independency. Moreover, in its practical working, that communion has been steadily growing toward a distinct recognition of the rightful liberty of the local congregations. The church courts still have a semblance of authority over them, but little more than a semblance. Individual churches call their own ministers and manage their own business as they like, and would give short shrift to any dictatorial spirit in Synod or Assembly. Authority over the weaker churches continues because it is exercised in so mild a form; it is sometimes, though seldom, asserted over influential congregations. There must be organization and cooperation for the administration of missions and benevolent enterprises, and no change is probable in the conduct of such work; but, as I study movements within the Presbyterian body, the tendency toward independence in regard to all matters of creed, and in regard to all that concerns the relation of the local church

to the individual, seems to be increasingly left with the separate congregations.

When we turn from the Presbyterian to the Congregational body we find a similar gravitation. There is no tendency to diminish emphasis on the independence of the local church so far as it has to do with the statements of doctrine, tests of membership, ritual, etc. On the other hand, there is a decided movement toward Presbyterianizing the body for the administration of its benevolent and missionary enterprises. Presbyterianism stands for Puritanism of the Scotch type; Congregationalism stands for Puritanism of the English type. There was a time when those differences were more distinctly accentuated than now. At the beginning of the Puritan Revolution the Presbyterians declared for the union of the Church and State, but that heresy went down before the sword of Cromwell. It still has a formal sort of recognition in Scotland; but nowhere else, that I remember, is the Presbyterian community in alliance with the State.

What changes would be needed in order that there might be union between the Presbyterian and Congregational bodies?

No change in doctrinal statements would be required. The Presbyterians would need only to leave questions concerning creed, ritual, church membership to the local church, and then press on to perfect their organization for the extension and administration of missionary enterprises. Congregationalists, on the other hand, while retaining their historic independence, would have only to recognize that there must be wide co-operation if they are best to accomplish the best results for the Kingdom. Thus the Presbyterian principle would prevail in all aggressive work, and the Congregational in all that concerns the local church. In short, both bodies would have only to anticipate the end toward which they are swiftly and inevitably tending.

Of course, on both sides many would repudiate these suggestions as impracticable, but I cannot think that the day is far distant when those who are as near to one another as the Presbyterians and Congregationalists surely are will recognize that they belong together. If the ecclesiastical leaders were as anxious for unity as the rank and file of the people it would not be difficult to reach an understanding. There is no shorter step in Church unity than that over the narrow chasm which now divides these two great denominations. If each would make a slight concession, which would not involve a question of moral principle, the scandal of many churches where only a few are needed, especially where those churches stand for the same traditions and truths, would no more disgrace the Christian name.

The division between the Congregational and Baptist bodies ought to be closed still more easily. All Baptists are Congregationalists. Both communions have fought for the same principles and have essentially the same history. All that separates them concerns the subjects of baptism and the method of baptism. On what basis could this division be healed?

My proposition is very simple. Let them unite on the basis of the individual conscience. At present the mode of baptism and the subjects of baptism are made a denominational issue. Why not leave both questions to be settled by individuals? Those who believe in immersion should be immersed; those who believe in sprinkling should be sprinkled. Parents who believe that the New Testament authorizes baptism of children should have their children baptized. On this basis no one would give up anything. We would simply cease to impose the collective conscience on the individual conscience. In the church of which I am the pastor there is a baptistery, which is frequently used by those who prefer immersion to sprinkling. The preference of the individual is always respected. Again, we baptize children where parents believe such a course to be sanctioned by the New Testament, and, on the other hand, we have a form for the Consecration of Children. The first infant presented for the reception of this rite was the child of a Baptist, who would never have been willing to have him baptized. In one church, at least, therefore, the preferences of the minority are respected and provided for. If Baptists would take exactly the same position unity would be accomplished. They would baptize by sprinkling where the individual conscience demands that; they would baptize children when parents conscientiously believe that to be the right course. In short, the responsibility for deciding all such questions would be placed on the individual conscience. Then all differences between the two denominations would disappear. I may be told that those differences are more deep-seated than I imagine. Possibly. But when I remember that a large proportion of the Baptist ministers of my acquaintance have already become open communionists, and when I also remember that most of the intelligent laymen whom I know have long practiced open communion, I cannot believe that the difficulty is as great as some may imagine. In the spring of 1903 President Day of Syracuse University, who had been supplying the Central Baptist church in that city, was unanimously invited by that church to conduct the communion service, and the invitation was accepted. Thus one more church abandoned the exclusive policy of the past. Not long ago at dinner in the home of one of the most distinguished Baptist educators in the United States fifteen ministers were at the table, fourteen of whom were Baptists and one a Congregationalist. This subject came up for consideration, when I ventured to suggest that all that separates the denominations should be left to the individual rather than be made an occasion for corporate action. Of the fourteen Baptist ministers present, and all were men of great prominence, thirteen agreed with me in the suggestion which I made. A year or two later I was at dinner in the home of a very eminent Baptist layman. Both clergymen and laymen were present. The question again came up, and this time there was no dissenting voice. I cannot believe that the difficulties in the way of realizing the plan here suggested are insuperable. Some problems which have to do with the administration of institutions of learning and benevolent societies, of course, would require careful consideration.

It is possible that in all three denominations the question of name might be a hard one to settle, but surely a name, however dearly it may be loved, ought not to be allowed to prevent the taking of such a long step in the direction of Christian unity.

The effort to secure co-operation and unification should be along the lines where Providence has so clearly indicated that it ought to begin. Indeed, Providence is already slowly but surely forcing such a union. Individuals may hinder this movement, but they can not long obstruct it. Presbyterians are already becoming Congregationalists so far as to insist on leaving to local churches all that concerns the local church, and Congregationalists are demanding more compact organization for benevolent work. Many of the more

prominent Baptists, both in this country and abroad, are open communionists. I have myself received communion from Mr. Spurgeon, he knowing that I was a Congregational minister.

What recommendations do I make as to union between Baptists and Congregationalists? Simply this: Let the Baptists decide to do what is already a common pracice in at least one Congregational church, baptize with little water those who believe in that system and with much water those who prefer the more. And let them leave to parents to decide as to the baptism of infants. Let Congregationalists be willing to immerse those who prefer immersion, and cease to emphasize the importance of infant baptism, always insisting on the sanctity of the individual conviction. Indeed, no Congregational churches now insist on infant baptism. If a few representative churches would set the example of leaving the responsibility of deciding these matters where it belongs others would soon follow; and if those among the clergy and laity who already believe in the feasibility of this plan would publicly commit themselves to it, not in an aggressive or dictatorial way, but in a spirit of love, their influence would have immense weight.

The desirability of the unification of Christendom is hardly a subject for debate. It is urged in the interests of economy, of brotherhood, of Christian efficiency. It is feasible, and the greatest hope of its speedy realization is to be found in the way of the least resistance. It cannot be very long before Providence will force Presbyterians, Baptists and Congregationalists into closer relations. Would it not be well for those communions to anticipate what has already been so clearly indicated to be the part of wisdom, and thus prepare the way for union with others who are separated from them by principles no more sacred, and but slightly more difficult of adjustment?

Montclair, N. J.

THE PASTOR HIS OWN EVANGELIST.

Rev. R. B. Taylor.

While praising God for every true evangelist in the field, and wishing there were many more to supply the present pressing demand, I want to present a few thoughts in favor of each pastor doing evangelistic work in his own church. Why is it so rare a thing that it is done? There may be several reasons. A pastor has about all he can do to get two sermons each week for his people, in addition to his prayer-meeting talk, and other necessary work.

Then, too, there is the feeling that people who can hear their pastor every Sunday, will not turn out to hear him during special meetings. In the third place, it may be true that some pastors do not give attention to soul-winning sermons. This is the opinion Dr. Herrick Johnson of Chicago expresses in a recent article. He says there are two kinds of sermons: soul-rescuing, and soul-building sermons; and it seems to be considered more desirable by most ministers to reach the latter. He cites the case of a pastor who confided to him the fact that he had been preaching for ten years without reaching a single soul so far as he knew.

The doctor states that since he left the pastorate twenty years ago, he had heard only two sermons that were preached for the purpose of bringing the lost to the Savior, the whole sermon being directed to that end, and preached with a passion of love behind it.

This is a startling fact, and was given further confirmation the other day when some ministers were discussing this very topic of pastoral evangelism. One of the most prominent ministers in the State expressed it as his conviction that "most pastors have very few evangelistic sermons on hand. They will preach one, and then do nothing more in that line for perhaps three months, so that they have no connected series of evangelistic talks which they could use."

If Christ really did "come to seek and to save the lost," and if he sends us as his ambassadors, beseeching men to be reconciled to God," this condition is alarming and seems almost criminal.

Let us briefly consider the possibilities of a pastor-evangelist in his own church. Definite prayer and preaching should be had for a spiritual awakening. Let as much preliminary work be done as would be if a noted evangelist were coming. When the time arrives for the meetings, the people will be so interested in winning souls that they will attend the meetings from a motive far different from curiosity or entertainment. They will be glad to have the pastor repeat any sermon or illustration they may have heard him give before, in order that some one else may be impressed. Thus two grave difficulties are overcome. The people will turn out to hear their own pastor as readily as anyone else, and he can use material he has used in his pulpit ministrations in the same church. Moreover, under the inspiration of an awakened church, and the quickening his own soul receives, the truth opens up with wonderful facility. He finds it as easy to prepare a new sermon each day, as in the more sluggish condition of ordinary church routine, it is to prepare two sermons each week. Sometimes in dealing with inquirers in the after-meeting, a sermon will suggest itself to him for the next evening. I have known a sermon to flash upon the mind as quickly as the pen could write the outline. The simple fact is that if a servant of God is willing to trust him, and do what he can to save souls, his mouth shall be filled. His words will be spoken, too, with an unction, and a responsiveness on the part of the people which will make the work easy.

A good consecrated singer should be in charge of the music. The average choir unless awakened to newness of zeal will not suffice for evangelistic work. There needs to be intensity of spiritual purpose behind the singing, and it is important that the musical part of the meetings be as earnest as the preaching.

With such help in the musical work, any pastor can conduct meetings in his own church.

Some of the advantages of such evangelism:

(1). More reliance is placed on the officers and members of the church, and they are enlisted as they could not otherwise be.

(2). The pastor knows his people better than any stranger and is able to adapt his preaching to their needs.

(3). Knowing the people who attend, and those who are impressed, he does not need to depend on card-signing and such methods in order to gather in the harvest. Moreover as he is not going to leave the field in a few days, he has not the great temptation to announce large results, which is sometimes disastrous in its effects. He can take time to let the seed germinate and bring forth fruit without a forcing process. This is vastly in the interest of the permanency of the results.

(4). The pastor and people are drawn closer together than is possible in any other way. There is nothing that will so cement hearts as to travail together

for souls and see them coming into the kingdom and growing in grace.

(5). The work will not then close with the special meetings, but will be carried on perpetually.

(6). Nothing will so rapidly develop the Christian life of the members as to be yoked with their pastor in constant seeking for souls.

(7). The financial feature is eliminated and "free-will offerings" are not forced in upon the solemnity of soul-saving.

These are some of the advantages a pastor has who will seek with God's help, to do his own evangelistic work. Where a city unites in union meetings, an outside pastor or regular evangelist might be advisable, but the possibilities of the pastor's doing his own work are unlimited.

Dr. Cuyler never had an evangelist except Mr. Moody, yet he had many revivals in his church and perennial refreshing. Dr. Newell of New York was in his time noted for having revivals in his church, and he always conducted the meetings himself. We need evangelists and we need more of them, but we need still more imperatively that pastor not only seek to "shepherd the sheep," but go with the Savior upon the mountains to seek the lost sheep "until he find it."

GOD'S NEARNESS.

By Rev. Jonathan Edwards .

"Thou art near, O Lord," was the exclamation of the Psalmist. Life rises to the sublime when one ever realizes the nearness of God. This consciousness makes every place a divine sanctuary, and every habitation a holy of holies. Genuine worship is the practice of the divine presence. Spirituality is an unfailing realization of the perpetual presence of God. Godliness is an "openness to the divine good." Consecration is absolute committal of our all to God. The supreme desire of the Christian is the abiding experience of God's nearness. Among the conditions that fit us for it are the putting away of every known sin and purpose, resisting every assault of evil, ceasing to indulge in any practice or habits that do not have the divine approval, not permit our affections to roam after forbidden objects, and not to cherish hate toward our fellowman. It demands the careful, constant, conscientious cultivation of every spiritual power. The full development of human life is not possible only in fellowship with God. The highest sanctification is an habitual sense of the imminence of God. We must learn how to listen to God and understand his language. He speaks to those who listen through his providence, through his word, and by his spirit. It is imperative that we give attention to his counsels, give heed to his commands, and respond to his invitations. We should cultivate the capacity of divine receptivity. Why starve the soul in the presence of infinite supply? Why keep the door of our hearts closed to the eternal good while he himself is knocking for entrance through our best thoughts, our finest feelings, highest faith and loftiest endeavors? The other supreme lesson to learn is that of communion with God. To know how to acknowledge our gratitude, speak our desires, and express our loyalty and love. This will give power, peace and joy immeasurable. Communion with God is the only preparation for success and the most effective medicine for failure. It supplies grace adequate for every human need, patience in life's perplexities, peace amid daily perils, guidance in the path of duty, wisdom for life's decisions, cheer for life's sorrows, and victory in the time of severest crises. It results in transformation to God's likeness and fitness for his eternal presence.

Pendleton, Oregon.

Book Reviews.

"A Young Man's Questions." By Robert E. Speer. The author has long had the confidence of young men, having shown himself in sympathy with them and their problems. He shows in this volume why the young man should be a Christian, answers the question "Shall I Join the Church?" and treats of the young man's duty to spread his religion; devotes a chapter to the question "Shall I Smoke?" and one to "Shall I Drink?" He considers amusements, the theater, betting, the young man's reading and his companions, and all in all sends forth a book which will work for good in the lives of many. [F. H. Revell Co., Chicago; 80 cents net.]

"Sons of Vengeance." By Joseph Malone. An interesting story based on the lives of the Cumberland highlanders. The reader gets a vivid picture of the feuds that have made life a terror to many in the mountain regions of the South and glimpses of what has been accomplished there by education and religion. One turns from the reading of this book with the realization that with all their faults those highlanders possess some fine traits of charcater. The romance in the story is in the life of a mountain girl whose love for a bright young lawyer brings about a great uplift and transformation in her life. [F. H. Revell Co., Chicago. For sale at The New Book Store, 23 Grant Avenue, San Francisco.]

"Pioneer Days in Kansas." By Richard Cordley, D.D. This is one of the most interesting and valuable books which we have had the privilege of reading during the past year. Dr. Cordley recounts in an attractive manner some of the experiences in those days when foundations were being laid and the slavery question was being fought out in part on the plains of Kansas. Being a pioneer missionary it has been possible for him to give considerable interesting Church history and to show both directly and indirectly the influence which the Church has had in making Kansas what it is today—one of the fairest commonwealths in a nation whose banner is no longer stained by African slavery. Dr. Cordley has in this volume made a valuable contribution to the history of both Church and state, without, perhaps, any attempt to do so. [Pilgrim Press, Boston; pages 274.]

"Jesus of Nazareth." By William E. Barton, D.D. The story of the life of Christ and the scenes of his ministry. Notwithstanding the many books on the life of Christ this volume by Dr. Barton will find welcome and place. The author's original intention was to write a book on "The Places Where Jesus Lived and Worked." But the work grew until it became what it is—a Life of Christ. It is beautifully illustrated, containing one hundred new illustrations of scenes in Palestine and two hundred and fifty noted paintings old and new. There is a chapter also on "The Christ of Art," which adds to the value and beauty of the book. Dr. Barton says concerning his book that it has been a growth; that he had almost completed it before

he had begun it; that he found when he came to examine his accumulated material there was not an incident in the life of or a discourse of Jesus on which he had not preached some time during his ministry. Dr. Barton has traveled extensively in the Holy Land, and this along with his wide reading and research has made it possible for him to succeed in his attempt to interpret once more the matchless character of the ages—the inexhaustible Life. [Pilgrim Press, Boston and Chicago; pages 558; $2.50 net, $2.80 postpaid.]

"The Church and Young Men." By Frank Graves Cressey, Ph.D. Herein is a study of the spiritual condition and nature of young men and the modern agencies for their improvement. Charles R. Henderson, professor of sociology in the University of Chicago, writes an introduction and commends the volume to all who are interested in the promotion of the spiritual welfare of young men. The author states that the information and opinions set forth have been gathered by him from successful workers among and leaders of young men in all parts of the country. Pastors, superintendents, secretaries, college officials and the young men themselves have been questioned and the returns analyzed and tabulated. A large number of books have been consulted by him and a valuable bibliography is given. The book is a timely one and will be found helpful among young men, in the church, the Sunday-school, the Y. M. C. A. and elsewhere. It has the commendation of experts. In the study of the Church proper, the Sunday-school, the young people's societies, the brotherhoods, the institutional work and the Y. M. C. A. there are many valuable suggestions. This book will stimulate to thought, to better methods and to more effective service. [F. H. Revell Co., New York and Chicago; pages 233; $1.25 net.]

"The Teaching of Jesus Concerning His Own Mission." By Frank Hugh Foster, Ph.D., D.D. We have read this book of 136 pages by Dr. Foster with interest and profit. The author sends it forth with the hope that Sunday-school classes and private readers may find therein what they want and be stimulated to further study and helped religiously. In his study of the teaching of Jesus concerning his mission Dr. Foster assumes "the equal substantial value of all the evangelical representations of Jesus' teachings, whether they be report, or comment, or application or implication." He employs in his work not only the four gospels but the epistles of Paul as well, inasmuch as the gospels were written with a knowledge of those epistles. The fact that the gospel writers do not oppose Paul argues powerfully, says Dr. Foster, for their conscious agreement with him. Seven of the expressions of Jesus concerning his mission are selected and studied as embracing all the rest. They are: "The Son of Man came to seek and to save that which was lost;" "the works which the Father hath given me to accomplish;" "I am come a light into the world, that whosoever believeth on me may not abide in darkness;" "I am come to call sinners to repentance;" "I came that they may have life;" the Son of Man came to minister and to give his life a ransom for many;" for judgment came I into the world." [American Tract Society, New York; 75 cents.]

Four prizes are offered in the February St. Nicholas to the St. Nicholas League chapters that on or before March 25th shall give the most successful public entertainment and devote the net proceeds to the best use. The prizes will be books, chosen from The Century Co.'s publications, to the value of: first, fifty dollars; second, twenty-five; third, fifteen; fourth, ten. Badges and instruction leaflets will be sent upon request to all desiring to join the League and to organize chapters. It is not necessary to be a subscriber of the magazine to belong to the League.

TEMPTATION.

By M. B. Sharbrough.

It is often asked, "Why should we be tempted?" We are tempted from within, because of our complex nature, and from without, because of our necessary relations with other beings of kindred nature with ourselves.

We have a lower nature in common with the animal world. A nature with instinctive desires and impulsive passions. Above this we have intellect, in which is grounded the sentiments, such as the love of beauty, and of applause; and the deliberate passions such as the love of wealth and of power. If these endowments were all we would still be mere animals, though with wider intelligence and greater powers than the brute world.

But in connection with these we have a spirit, originally in the image and likeness of God, in which resides a higher nature still. In this higher nature we have the moral sentiments or principles, such as justice, chastity, truth, benevolence or unselfish love. And in harmony with this higher nature God has given us his law and the sanctions of this law He has reinforced by the operations of His Spirit, acting upon our spirits. Now because of this complex nature man may be tempted to violate the higher nature and the law of God which sanctions it, in order to gratify some craving of the lower. Temptation is the struggle of the lower nature against the higher, while sin consists in the yielding of the higher to the behests of the lower. A mere animal cannot sin nor be tempted to sin, since it has no higher nature, nor law of God to sin against. It simply follows out its nature, modified by training, and circumstances. It yields to the strongest impulse whatever that may be at the time. But man is capable of free and intelligent choices. He may balance motives and choose between a higher and a lower one just as he will.

To choose the lower in the face of the higher is to be vicious, or sinful, however strong the craving yielded to. That is, however great the temptation. In so far as we can see God could not have created a being capable of free choices, and therefore of virtue or vice, without a complex nature of some kind. There must necessarily be motives high and low to be chosen from or moral choice would be impossible. And to have been made incapable of moral choice, would be to be incapable of virtue, no matter upon what plane we may have been placed.

Evidently there can be no higher class of being than a free moral agent, no matter what risks may attend him. Only such a being can enter into fellowship with God. Therefore have been made incapable of temptation would have involved the loss of man's highest power.

From the foregoing considerations it is evident that a man might be tempted if he stood alone as a subject in God's universe. The first being who fell was evidently thus tempted. But man does not stand alone. He is in relations with beings like himself in the flesh.

And if we may believe the deepest intuitions of the human heart in all ages, as well as the Holy Scriptures, we are also related to other beings, who are spiritual and who may approach us through spiritual suggestion. We are thus related to God, and to good and evil angels. And these, because in touch with us may play upon our natures for good or evil, in accordance with their characters. God, good angels and good men, appeal to our higher nature and encourage us to virtue. Evil angels or devils and bad men play upon our lower nature and solicit us to vice. Thus are we tempted from without as well as from within. And from such temptations it does not appear that God could have shielded us, unless he had created us, unrelated to any other moral being. This we may suppose possible from the standpoint of power alone. But when we remember that God is love, and that love is unselfish, it seems morally impossible that He should have created such a self-centered being. And to have been so created would have so limited our activities and our joys as to have made existence a doubtful blessing, if not a positive curse. But could not God have made us accessible to good beings and have shut us off from those who are evil? That we do not know. Certain it is both from the standpoint of reason and the Scripture, that in this world God finds it necessary to leave good and evil men together. It may be the same with reference to our relationship with evil angels or devils. With reference to our choices if left with the good and separated from the evil, the proper balance for forming character might be destroyed. If the cravings of our lower nature were not strong there would be but little virtue in resisting them in favor of the higher. And if the higher nature was constantly appealed to from above, while the lower nature was never stirred from beneath, the conflict of the higher with the lower would be so insignificant that victory would merit no reward. That is to say that virtue would be reduced to the minimum. In order that free choice may have fair play, there must be a fair field for its exercise. As matters now are, there is no reason why man should sin, though he may easily do so if he will. No reason for sin, because, to say nothing of the good men and the holy angels, God himself is stronger than all the forces of evil. He will not suffer us to be tempted above that which we are able, but with every temptation will make a way of escape. And blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which God hath promised to all them that love Him.

The Sunday-School.

BY REV. W. H. SQUDDER.

Hearers and Doers of the Word. Matt. vii: 21-29.

Lesson 9. February 28, 1904.

The severest test of eminent men comes not in their own age, but in those which follow "after many days." As miners sift the sands for nuggets and having found them, put them through the crucible to discover the fineness of the gold, so do the analytic minds of succeeding generations sift the sayings of sages and leaders, applying the critical tests of advancing knowledge also, to prove the worth or worthlessness of these utterances. The words of Jesus have not been exempt from this process and never has there been more light to turn upon them, more searching process to subject them to, a higher standard to compare them with and a greater perception of what "should be" to analyze their contents. Take the "Sermon on the Mount" as a basis of life, conduct and character-building, and the words of our lesson ring true. He who follows the precepts is wise, whoso rejects them is foolish. Such a tribute to Jesus as the "truth" is beyond flattery on the one hand or disparagement on the other. He who knows the soul so thoroughly as to provide the foundations for its highest development must ever stand in the world as the "master." The concluding words of this "sermon" carries to climax what has been the intent throughout the whole. The contrast between these builders is vital because they are true or false characters. All life, and eternity also, depends upon the practice of these precepts of Jesus. To discover ourselves, we must first uncover ourselves, and Jesus enables us, in these precepts, to do this. How may we know whether we are true children of God, real disciples of Christ, actual Christians according to the Master's ideal? Jesus propounds some tests in these concluding words.

1. Professions do not indicate true relationship (v. 21).

There were many in Christ's time ready to call him "Master," to admire his sayings and acknowledge his superiority as a rabbi. Even more, indications are numerous in the gospels that many would like to be ranked as his followers and nominally own him as "Master." Luke vi:46. John vi:66. The invariable attitude Jesus assumed towards these needs emphasis. The older the world grows, the more widespread that morality which has proved itself so fundamental; the greater that Jesus becomes because he is seen to fit into the highest thought and most practical principles of living; the more possible is an admiration for him, and the more compelling a semblance to his demands of moral conduct. There is much inveighing against a "profession of religion" in these days, and rightly. Smooth-tongued exhortations and keen-sighted teachings of what Scripture means may cover many a hypocritical disposition. One may emphasize Scripture precepts as good for the young while his weights are loaded and his balances are false. So there is a suspicion attaching to professions of any kind. But equally should there be suspicion of mere external completeness and an approach to that show of morals which is possible from culture and training. Jesus was confronted with such in his day. His hearers must have shaken with astonishment at the words "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." And for this very purpose are these laws given that we may truly discern between a profession and a relationship. The former is an attempt by laws of moral observance to attain to perfectness, the later is a life hid with God which blossoms into likeness to him. The one is formal morality, the other is a union with God in the spirit.

2. Deeds do not indicate true relationship. V. 22.

The words "in that day" give the clew to the underlying thought. It was the phrase used by the Jews for the great day of judgment, and is so used by our Lord (Ch. xxiv: 36; Luke x: 12). St. Paul speaks of Christ's keeping power against "that day," and of the crown he will receive at "that day." It is a solemn expression, therefore, pointing to the announcement of a verdict. It is in view of such an announcement and the escape from it that the Sermon on the Mount is uttered. The judgment day is but the climax. The

conduct leading to the verdict has long been working itself out. It has exhibited self in deeds which have borne the stamp of genuine righteous acts, the more so because they have been associated with the name of the "Master." "In thy name," repeated three times to keep this prominent ,for it is the ground of their hope. And truly the catalogue of deeds would commend them if they had been done in Christ's name, for they are of the highest order. Prophesy, casting out demons and doing mighty works, all imply connection with the source of power. Attention has been called to the apologetic tone of the answer. "I ought to know men who can give as good account of themselves as this, but I don't." And this, coupled with the sentence, shows that no relationship existed between the parties represented. What seems to us the most mournful part of all this is the want of self-discovery in these people. Surely those who have only an external show of morality ought to have known that they were not dealing honestly with themselves and the "Master" they professed, and even more those who performed deeds in Jesus' name. Was it an act of self-deception? How could men carry self-deception to such a pass? The answer is obtained from Christ's words. They had missed the core of Christianity which is to discover the will of God and do it. To discover it by hearing the words of Christ, or as we must, by reading them and letting them become the mainspring of our lives. To do the will of God is to bring ourselves in line with God's purposes for ourselves, for others. These are they whom Jesus "knows" and such a life will manifest itself in two ways.

(a) In an earnest purpose to follow the will of the Father in heaven, which is a life so far removed from profession that its professor shrinks from any claims save those of humility; and (b). A life which will express itself in deeds, but whose motive is so evidently love to the heavenly Father, that men look at the motive and are glad. Such a life only regrets that it does not accomplish more in the name of Jesus, which name it loves.

II. Testing times.

The description of these two builders and their buildings indicates that at some time in our career there comes a severe test. Everyone who has lived to middle life will affirm the truth of this, for the world is built on such a principle that the time of stress invariably overtakes us in some form. In the R. V. "A rock" gives place to "The rock," indicating that there was a rocky stratum beneath the place selected for the house, and this man as Luke has it, "Digged and went deep, and laid a foundation upon the rock." The contrast with the other man's work indicates the prime principle that choice lies at the basis of the building. One deliberately chose to dig deep and build substantially, the other deliberately laid his foundations in the sand. This last was not because he knew no better, but he was a speculator. He would take the risk. So the testing period came. Each knew it would come, for it was the usual winter's rain. The description is vivid, but we must not pause at that, there is a deep meaning in the terms used. Rain for the roof, floods for the foundation, winds for the walls, in other words the test was thorough, and the result in accordance with the forethought of the one and the slipshod method of the other. The entire safety of the one and complete destruction of the other is the lesson that Jesus would impress. How fittingly it comes at the close of this Sermon on the Mount. It was for the purpose of averting such a calamity as that which overtook the second builder, that the Sermon was uttered.

What are the testing times? So many and varied we could not enumerate them. To one the time when the first glass of liquor is presented; to another when invited to the gaming table. To one a superabundance of wealth, to another the hardships of poverty. To one the temptation in ambition, to another the disinclination to labor. Christ's precepts are for practical living, they form the rock basis on which character must be builded. It is within our power to dig, and go deep, and lay our foundations on that basis. Then come storm, flood, wind, in time, or in eternity, but there shall be no collapse since we are builded on the Rock of ages. Whoso is wise let him read, receive, act, for wisdom is justified of her children.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Heroism and Other Lessons From China. Acts xiv: 19-23.

Feb. 28.

China's great past is behind it. China's greater future lies beyond it. China is the world's greatest teacher of the wisdom of conservatism. She has yet to learn the parallel truth in progress. China has had a past more remote perhaps than any nation except Egypt or India, and yet China is in the world's eye today almost as no other. The far future seems to be not so much for Russia as China and the final contest for world supremacy may not be between the Saxon and the Slav, but between the Caucasian and the Mongolian. Be this as it may, China deserves the thoughtful attention of all students of the human race.

China can teach the world many things beside heroism. It can teach it filial fidelity and love and respect for parents. The third "word" of the ancient Jewish law was "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." China has lived her life in the spirit and letter of this law better than any other nation, and she has endured long in the land. Ancestral worship is idolatry and ancestral tablets are graven images no doubt in thousands of Chinese homes, yet the germ of truth in these husks of error is no doubt rooted in the will of God and the nature of man.

* * *

China can teach the world the refinements of culture. Not the marrow of it, but the ethics of it, and the passion for it. Chinese ideals are not Christian ideals, Eastern civilization is not Western, Confucianism is not Christianity, yet the patient toilsome path of culture trod by thousands of the Chinese race age after age in pursuit of such ideals as they possess is worthy the imitation of us all. What could not such a race do with larger ideals and better opportunities.

Bret Harte tells us that "for ways that are dark and tricks that are vain the 'heathen Chinee' is peculiar," and no doubt cunning is a national trait, yet the straightforward and merciful way the Chinese have of disposing of financial obligations on New Year's day is a lesson that occidentals might well profit by. And then, too, cunning is not a quality peculiar to the oriental mind. Keenness may not always be cruelty or craft. The Chinese intellect when brought under

the moral sway of a pure Christianity may yet be a measureless blessing to the world.

All missionaries tell us that mixed with sad errors and many evil superstitions there is much to be learned from a thoughtful and diligent study of the Chinese people and their institutions.

China needs the gospel she is getting. Certainly "Better fifty years of Europe than a Cycle of Cathay." Surely the West having received its gospel from the East and profited by it has a mission to give it back in its simplicity and power to the far East. China will one day be a Christian nation, yet there is much we can glean in this harvest field of the most ancient past.

* * *

China can teach the world heroism. The Chinese Christians in the hours of their supreme test in the days of the Boxer troubles stood firm, suffering death for the new faith they had found. Never were nobler martyrs than they. The year 1900 was a crucial one in the history of Christian missions in the Middle Kingdom. During the siege of Peking and the Boxer disturbances 188 missionaries were massacred and 30,000 Chinese Christians. It was expected that the missionaries from Christian countries would be brave and heroic nor did they disappoint the expectation. They suffered and they died like the martyrs of the early days.

The Chinese Christians were like them. They exhibited a wonderful faith, a marvelous courage.

The records of those trying days are starred with splendid exhibitions of sublime heroism. "The full story of those terrible days will never be told, but enough is already known to awaken the wonder of the world, to silence the scoffer and to bring joy to the believer in foreign missions. The Chinese Christian viewed in the light shed by the fierce fires of persecution measures up to the Petrine standard."

The governor of Shantung province issued an edict that "all Chinese Christians must abjure Christianity if they would retain their rights as Chinamen;" the governor of Shansi, that "all Chinese who, in any way, aided foreigners to escape should be slain with their families, and that their homes should be burned."

* * *

The persecutions and tortures these faithful men endured rather than submit to such commands no less shock mankind than they ennoble manhood.

Cruel blows from the merciless bastinado, horrible mutilations, fearful burnings—all these were suffered for Christ. Christians were driven from their homes; husbands while suffering untold tortures themselves were compelled to see their wives tortured before their eyes, and fathers and mothers their children. It is said that eighty per cent. of the native church in Peking were killed in cold blood.

The cultured and the ignorant showed a like courage under trial. The heroism of men and women alike, within the legation grounds when attacked, has impressed the world. It is said that of the scores of Chinese granted shelter during those critical hours not one betrayed his benefactors. All were loyal to the end.

The heroes of Pao-Ting-fu. Where have there ever been braver or truer. Pastor Meng, who was seized, stabbed, his arm twisted out of joint and his back scorched with burning candles and finally his head cut off because he would not reveal the hiding places of his friends. Mr. Ho, who received one thousand strokes, was placed in wooden stocks and denied even water to drink, yet remained true to his Lord; a snowy-haired woman who refused to cease praying, and was cut down still praying; Young Yao, caught while his chapel was burning and threatened with being cast into its flames, saying, "You need not drag me, I will go myself," and who walked bravely to his martyrdom in quiet faith; and scores and hundreds of others. There never has been greater heroism. There perhaps never will be greater. "They rest from their labors and their works do follow them."

CHURCH NEWS.

Sonoma.—Rev. F. W. Reid has accepted a call from this church and has entered on the work.

Palermo.—There was one addition to the membership of the Palermo church Jan. 31, on confession of faith.

Fruitvale.—At the February communion seven united with the church, five of them by letter, including the new pastor and his wife.

San Francisco, Fourth.—This church welcomed three young men into fellowship on confession of faith Feb. 7. These three have pledged themselves to special personal work among young men. The church ended the year out of debt.

Los Angeles, First.—The First church has been supplied with the American Revision Bibles, for use in the Bible school and prayer-meeting. At the twilight communion, Feb. 7, 40 were received. into membership. There was a large assembly present. A new manual and directory, with a revised roll of membership was issued Feb. 1st.

Cloverdale.—Friday evening, Feb. 12th, the church gave an annual banquet and social rally, celebrating the 35th anniversary of the church. The reports of the various branches of the church were all very encouraging showing faithful work and progress. The financial report showed all bills paid and quite a sum in the treasury. Thirteen were received into church fellowship during the year. The attendance at the Sunday services is on the increase and very encouraging. One hundred and thirty attended the banquet; it was a real enjoyable occasion, profitable to the church and all concerned. Last Sunday evening nine were received into the Endeavor Society; six of them were young men or boys.

THE COLMA SUNDAY-SCHOOL.

The Colma Congregational Sunday-school that has been meeting in the school house since it was organized four years ago, wants a building and have been working industriously to that end. The school has held entertainments of various kinds for this purpose with the result of over $200 in the bank. The school now, under the the care of Mrs. H. W. Brown, intend holding a rummage sale, and this letter is for the purpose of interesting any who may have some things that will be useful in such a sale. Articles may be left at Congregational headquarters, Y. M. C. A. building, or 2226 Jackson St., marked for Colma Congregational Sunday-school or if Mr. Singer, Y. M. C. A. building is notifid he will see that they are delivered. Please cut this out and paste it in a conspicuous place.

E. J. Singer.

THE CHURCH EXTENSION DINNER.

The annual dinner of the Congregational Church Extension Society of San Francisco and vicinity takes place at the Third church, in this city, on Thursday, February 25, at six o'clock. By resolution of the board of directors the churches in San Francisco, San Rafael and Mill Valley are invited to send in addition to their regular delegates, an equal number of honorary delegates. These, with their wives and friends, will make a goodly company. There will be enjoyable speeches by Dr. Meserve and others.

The average income of the Russian peasant farmer is about $212 out of which he pays a tax to the government of $48, nearly one-fourth of his entire earnings. Russias national debt amounts to $3,200,000,000. To this must be added her railroad debt of $500,000,000, making a total of $3,700,000,000. The revenues of the Government are $891,000,000 per year, her expenditures $921,000,000, which leaves an annual deficit of $30,000,000. The Japanese debt is but $276,000,000, the bulk of which is owed at home. It is stated that in a pinch Japan would be able to float a loan in England, and perhaps in the United States. The Bank of Japan has a gold reserve of $57,000,000 and other balances of $40,000,000, which leaves $100,000,000 at the immediate disposal of the Government. Japan would also have the advantage of being at home, while Russia would be under the necessity of transporting troups and supplies nearly 5,000 miles, an item in itself not to be ignored. What kind of strategists the Japanese will prove to be does not yet fully appear. Their loyalty and patriotism cannot be surpassed. There is also a race problem involved which will greatly intensify the war. It may be that China will wake up. Russia has certainly scored an apparent diplomatic point in claiming that her presence in Manchuria is not a matter to be settled alone between herself and Japan, but with China and all the signatory powers. This "coup' covers for the time the real issue but Japan knows and all the world knows that the real question is whether the dream of Russian supremacy in the far East shall be realized by overrunning the yellow race. Japan is making a stand for the whole Asiatic race against the slav and she is right. If the struggle cannot be averted may Japan win.

Exceedingly sane and Christian is the position taken by Dr. Pierson in the February number of the "Missionary Review of the World" on the subject of "The Needless Sacrifice of Life in Mission Work." Four Laws of Health are emphasized which are worthy of adoption by workers both at home and abroad. There are some valuable articles on China by able writers. Dr. Timothy Richards describes the "Forces which are Molding the Future of China;" Rev. Jas. Simester tells of the "Opportunities in China," Rev. George Heber Jones draws interesting and instructive Contrasts between "China, Japan, and Korea," and Dr. Griffith John voices the call to "Thanksgiving and Prayer for China." Another article of present importance is that on Babism by Dr. Wilson of Persia. This new sect of Islam is seeking to conquer America and has already won converts among those who had no faith to give up in its favor.

Mayor Carter H. Harrison has been arrested and charged with criminal responsibility in the burning of the Chicago theater, but he has obtained a habeas corpus by suit, the judges finding to be that the court in no respect found the mayor responsible for the burning of the Iroquois theater; that he was not in any sense negligent of those duties imposed upon him by the laws and rules which commonly apply to persons who are responsible for the safety of others. Will J. Davis, president of the theater company, Wm. H. Marsham, fire chief of Chicago, George Williams, building commissioner of Chicago, Edward Laughlin, building inspector, Wm. C. Sallers, house fireman, James E. Cummings, stage carpenter, Wm. McMullen, operator of electric lights which fired the stage, have been placed under arrest and released on bail to appear before the approaching grand jury.

A recent writer, Dr. Torr, in the Sidney Advocate says there are about 100,000 Fijians on the islands and 91,000 of them attend the Methodist church. The Methodist returns for 1902 give 47 English members, 6,674 native members on trial, 9,645 Catechumens, and 36,177 native members. They have 826 churches and 370 other preaching places. These are under the care of only thirteen white missionaries, who are assisted by seven missionary sisters, 76 native ministers, 70 catechists, 986 teachers, 2,970 local preachers, and 5,667 class leaders. Of the European missionaries, much could be said. Most of them are young men, and their enthusiasm and devotion to their work are an inspiration.

The "Saturday Review," in speaking of London in 1820 says: "Bear and bull-baiting, dog fights and boxing matches were attended even by royalty as late as 1820, and five years later all the 'dandies' in London were paying high prices to stand in the carts around Tyburn to behold twenty-two of their fellow-creatures hanged for misdemeanors, which in our time would be punished with a few days' imprisonment." Where is the croaker who would contend that former times are better than now in the light of this incident of England of eighty years ago? As a rule when a man is disposed to decry the present time you may put it down that he and not the times need to be improved.

South Carolina's Lieutenant Governor murdered in cold blood an editor who ventured to critizise his public doings and now its press is at loss to account for a record of killing of 222 victims last year. North Carolina had only 91. There are single incidents in the life of commonwealth which determine its moral character for a score of years. The acquitting of Lieutenant Governor Tillman of a red-handed murder is precisely such a case.

The report of the dead letter office for the year ending June 30, 1903, shows that the total receipts were something over 10,000,000 pieces. The money found in opened letters amounted to $48,634, but this sum included also money (generally coin) found loose in the mails and turned over to the dead letter office. The drafts, checks, and money orders found represented a face value of $1,498,563.

Our great Northwest, with the Pacific Coast generally, is vitally interested in the bill introduced by Senator Mitchell of Oregon, which, if passed, will make possible an inter-ocean communication by way of cable and telgraph from the State of Washington to the Philippines, embracing the north coast of Alaska, Aleutian Islands, Siberia, Manchuria, Japan and China.

Experiences in the Wild North Land.

By EGERTON R. YOUNG,

Travelling by canoe is the only way by which long journeys can be made in the northland during the summer months. There are no roads or highways—not even a summer trail. Horses are unknown, and if introduced, would be of no use whatever for travelling. Even the most skillful guides or runners, if they attempted long journeys on foot, would soon find themselves against vast quaking bottomless bogs or swamps, there called "muskegs."

These muskegs are found scattered over vast areas of those far-away northern regions and effectively bar the way against all land journeys in the warm months. When the severe cold freezes them up, and like all other places there they are soon covered with abundance of snow, there is then no difficulty of travelling over them on snowshoes or with dog-train.

It will doubtless seem strange to some to learn that the "dog-sled" is the only land vehicle known to the northern Indian. So remote is his abode and hunting-ground from civilization that he has never seen a railroad or electric car, carriage or a cart, not even a stage coach. One Sunday, when I was conducting morning service at one of our Indian missions, I had to smile, while reading the morning lesson from my Indian Bible. The chapter was Genesis xlv, the verse 27th. There the word "wagon" is translated "dog-sled." Just fancy the sight of the dear old patriarch Jacob, starting off in a dog-sled over that hot, sandy route to visit his beloved Joseph in Egypt!

However, when I had lived longer among the Indians, I found that as they had no summer roads for wagons or carriages, or even wheel-barrows, so naturally they had no word in their language for these, to them unknown and unnecessary things. So we come back to our first statement and we see the reason of it that all the summer travelling that is not done on foot, and there is very little of that, is made in the birch canoe.

The birch bark canoes of the Indians, although at the first glance appearing very much alike, are really built on many different models. Those Indians who live on the northern shores of Lake Winnepeg and other great lakes and who are exposed to fierce storms and high waves, when out on their fishing and hunting excursions, make their canoes much wider and heavier than are those made by the natives whose hunting-grounds are among the great rivers where rapids abound, and many portages have to be made. The river canoes are much narrower and lighter and are constructed to run the wild rapids and when necessary to be easily carried across the many portages.

Skillful white boat-builders are now making hundreds of canoes of cedar and basswood for the summer resorts on our American lakes and rivers. Many of them are beautiful crafts and give rare pleasure to multitudes using them; but we have never yet seen a white man's canoe that was superior to an Indian's as regards its perfect adaptation to the waters for which it was built.

One of our missionaries who was a very skillful canoeist became possessed with the idea that a cedar canoe made by a firm of builders with a famous name for such things would suit him better for his long river trips than the ones made for him by the Indians who resided at his mission. When he brought north his white man's canoe, the Indians, while generous in their praises of its beauty, at once candidly told him: "Only good for quiet waters. No good for rapids. Please, do not risk yourself in it."

But, like many another white man, he thought that there was no Indian who could teach him anything about a canoe. And so, in spite of warnings, he started off in it upon his long ministerial journey. He came to the wild rapids in the great Nelson river. These he determined to run, and just as the Indians had predicted, the head of the canoe plunged into the great waves at the foot of the rapids instead of rising buoyantly above them as an Indian canoe would have done. Many days passed in arduous search ere the body of the poor drowned missionary was found.

I travelled in an Indian birch canoe some thousands of miles each summer for several years, beginning early in June and ending towards the end of October. In the larger heavy lake canoes, I generally took with me three experienced canoemen. On the river routes two men were quite sufficient. When not delayed by severe storms on the lakes or hindered by too many portages in the rivers, we generally made about sixty miles a day. The Indians were very quick and clever in taking advantage of any possible wind that would spring up. With a sail improvised out of a blanket and held in positions by a couple of paddles, we often sped along at a rate that was marvellous as well as exhilarating.

We carried but little food with us on our long canoe trips. first, because there was but little room in such a small boat; and second, because we were generally travelling in a land where there was abundance of game. We tried to keep ourselves supplied with tea, salt, sugar and a little flour. Of course, we had our rifles, guns and abundance of ammunition. A blanket apiece, a very limited cooking outfit, with Bibles and some presents for the Indians, our necessary changes of raiment and medicines, completed our equipment for a six week's trip.

The regions through which we travelled were of the wildest description. On one journey we saw seven bears, one of which we killed for food. We made a hearty dinner off his spare ribs at the place where we shot him. His hams we carried with us. The rest of his carcass we cached in a tree, with a message beside the trail for any one coming along to help themselves.

With a little gill net it was easy in some places to catch a few fish. One night, as we were paddling around a sharp bend in Nelson river we came up quite close to a bear that was busily engaged in fishing. He was sitting on a rock between which and the shore was a narrow channel. As the fish crowded themselves up this little current, the bear skillfully pushed his hand-like paw under them and threw them out on the shore. He gave us a growl or two, then jumped across the water that separated him from the mainland, and quickly disappeared in the dark forest ere we could get a shot at him. We would have liked a supper of broiled bear steaks, but had to put up with the fish.

Hunter's luck is very uncertain even in a land of game, and so, while generally we had an abundance of it, such as it was, there were times when we were so hungry that anything that we could shoot was welcomed. My friends tell me that I do not now look very much starved, or like a man that has been very hungry, as I weigh over two hundred pounds, but once my two Indian canoe men and myself were caught in a fierce storm on a great lake and barely escaped to a rocky island, far out from the mainland. The tempest continued to rage with much fury so that we had to remain there for several days, the last three days without a meal. When the storm so abated that we dare venture on, we struck out for the nearest mainland, and in the swampy region near the shore we succeeded in shooting a couple of muskrats. I think we made a record time in our preparation of that game and the cooking of it. So hungry were we that I am not sure that we were particular that day about our dinner being well done.

When the day's journeyings were ended, we camped where the night overtook us. All the camp that was necessary on a canoe trip was a smooth rock on which to sleep and sufficient dry wood for the fire, at which we could cook our evening and morning meals. We carried no tent, and generally found that our one blanket was quite sufficient for the summer nights. In after years, as a luxury, I carried a rubber blanket also, but during my first years such a thing was unknown.

The nights were nearly all pleasant and nothing could be more delightful after the day's heavy paddling, and we had partaken of our supper, and said our prayers, then to roll ourselves up in our blankets and resting there on that smooth, granite rock, to fairly revel in our romantic surroundings. Above us was the brilliant star-decked vault of heaven. Behind us the dense, dark, primeval forests. In front of us was the great lake or a rushing river. The rippling waves or rushing waters so near afforded us the sweetest of lullabies, and so far away from "the maddening crowd," in sweetest touch with Nature, we imitated the little wild birds in a branch not far away, and while it, in perfect confidence, tucked its head under its wing and went to sleep, I made a pillow of my arm on the rock, and with one last glimpse at the brilliant heavens above me, I flitted away into refreshing sleep, with the blessed thought:

"The Voice that rolls the stars along
Speaks all the Promises."

But it was not always so idyllic or delightful. There were times when the great black clouds came up from the west, and amidst the wind and thunder and lightning we were drenched by the rain which fell in torrents. We were often so drenched that there was not a dry stitch upon us, and sometimes even the spot selected as our bed was speedily turned into a pool or miniature lake. If we had retired ere the storm broke over us, there was no use in stirring, when there was no danger of our being drowned by the accumulation of the waters around us. So, unless we found ourselves floating, or sinking, as the case might be, we generally remained where we were and took our drenching with all the good nature possible. In the morning, if the storm was over we wrung out our blankets and our clothes, and were especially thankful if the blessed sunshine came out and dried us off. On one unfortunate trip the rain

Is it Theology or Religion?

Many persons are troubled because they cannot understand certain theological truths that it is impossible for them to understand, and that it would do them no good to understand. Religious truths that concern personal duty, and personal privilege, and personal hopes and prospects, are practically important, and ordinarily are easily understood. But theological truths, or supposed or inferred explanations of spiritual and infinite truths or facts, are often utterly beyond human comprehension. They never were understood; they never can be understood; there is no reason why a person should desire to understand them. It is said that the learned Tholuck was once applied to by an anxious-minded and godly lady, who said she could not understand the doctrine of the Trinity. Tholuck, in reply, informed her that she confounded religion with theology.

Serving as Sons.

We all have to serve the great purposes of God, whether we know it, and like it, or not Though a man is busy about his own gain or pleasure, he is part in the forces by which God works out His plans. Every man's obstinate resistance to God's will may bring God's purpose to its triumphant culmination. "He maketh the wrath of man to praise Him." But it makes a great difference to God, and to the man, and to the work he does, whether one goes to his work like a hireling and slave, or like a son who is one in purpose with the father, and part owner in all the results of the toil. The hireling does the work, but he lacks interest, intelligence and joy. The son's brow, too, is wet with labor, but he thinks of the end in view, and there is a song on his lips.

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